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JOHN HUMPHREY NOYES, *Editor.*
WILLIAM A. HINDS, *Associate Editor.*
F. WAYLAND-SMITH, *Business Manager.*

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SOCIALISTS, ATTEND!

HORACE GREELEY speaks:

"A serious obstacle to the success of any Socialistic experiment must always be confronted. I allude to the kind of persons who are naturally attracted to it. Along with many noble and lofty souls, whose impulses are purely philanthropic, and who are willing to labor and suffer reproach for any cause that promises to benefit mankind, there throng scores of whom the world is quite worthy—the conceited, the crotchety, the selfish, the headstrong, the pugnacious, the unappreciated, the played-out, the idle, and the good-for-nothing generally; who, finding themselves utterly out of place and at a discount in the world as it is, rashly conclude that they are exactly fitted for the world as it ought to be. These may have failed again and again, and been protested at every bank to which they have been presented; yet they are sure to jump into any new movement as if they had been born expressly to superintend and direct it, though they are morally certain to ruin whatever they lay their hands on. Destitute of means, of practical ability, of prudence, tact and common sense, they have such a wealth of assurance and self-confidence, that they clutch the responsible positions which the capable and worthy modestly shrink from; so responsibilities that would task the ablest, are mistakenly devolved on the blindest and least fit. Many an experiment is thus wrecked, when, engineered by its best members, it might have succeeded."—*Recollections of a Busy Life*, p. 154.

We hear about the *law and order* party, and associate the term with the principles of the best society. But *love and order* is a better marriage of ideas. The law is a weak regulator—indeed, if we take Paul's word, it causes offenses to abound instead of producing order. All experience proves that it produces slackness and neglect. On the contrary, love and order go together. "Love worketh no ill to its neighbor." Love "doth not behave itself unseemly." Think of the order that would result from the practice of the golden rule—"Whatsoever ye would that men should do unto you, do ye even so unto them." It would be like music without a discord.

When love has had time to work out its own order nothing will be wanting in the social edifice that the law aims to secure; and ever so much beauty and ornament will be added that does not come within the conception of law. The order that results from love is as different from law order as the symmetry of a tree or flower is

more beautiful than that of any artificial structure. The law is expressed in rigid, straight lines and angular motions, but the order of love is full of gentle curves and waving grace.

MUTUAL CRITICISM.

II.

THE HISTORY OF ITS DEVELOPMENT IN CONNECTION
WITH THE ONEIDA COMMUNITY.

In the previous chapter we have given Congregationalism credit for the *invention of Mutual Criticism*. But it will be observed that the practice of it in that denomination was confined to a secret society in a theological seminary, and even there was so intermittent and short-lived that many of the members were ignorant of its existence, and all memory of it at Andover was in danger of being lost. There is no evidence that it was ever carried beyond that secret society or away from Andover by any one except John H. Noyes. He kept hold of it, practiced it from time to time as opportunity offered during his theological course at New Haven and his subsequent career as a Perfectionist, and finally introduced it into the Oneida Community as a standing ordinance of family culture. There it has had a long growth, from which it is now coming forth, we trust, to be appreciated everywhere.

The preliminary organization out of which the Oneida Community grew existed several years in Putney, Vt., in the character of a church or Bible-school, rather than of a Community. This organization first adopted the practice of Mutual Criticism in 1846. The story of the first experiment is told by a member as follows:

"The little school at Putney went through a long discipleship before the system of Mutual Criticism was instituted. The process was perfectly natural. Love for the truth and love for one another had been nurtured and strengthened till it could bear any strain. We could receive criticism kindly, and give it without fear of offending, in the element of tried affection. Association had ripened acquaintances so that we knew one another's faults. We had been fed for many years on systematic Bible studies, and had been trained like Timothy, to 'meditate on these things and give ourselves wholly to them.' We were studying the true expression of our principles in external forms, and working out salvation from selfishness by the test of circumstances. The year 1846 was known among us as *the year of revival*. There was a spring-like awakening of the affections, and a baptism of the spirit of unity which was new and supernatural. It was the precursor, as it proved, of the *spirit of judgment*. This spirit was invited by our new ordinance of Criticism, and that originated on this wise: In one of our evening meetings Mr. Noyes talked about the possible rending of the veil between us and the invisible world, admitting us to open intercourse with the Primitive Church. But were we prepared to make music with this glorious company? Our hearts might be in tune, but in beauty of expression we must be for the present extremely awkward and unpracticed. We were, in our external characters, comparatively uncivilized—rude and uncultivated in taste and manners—barbarians to the refined society of heaven. But, he said, there was one chord of sympathy between us and them, one spirit in which we could flow together now, and make music, and that was the *spirit of improvement*. That spirit animates all heaven, and no matter how immature we are, it will put us in musical sympathy with every good being in the universe. With this for a beginning, we want to increase our points of harmony, and make ourselves attractive to them by all the refinement and civilization of which we are capable; and as one measure, he proposed Mutual Criticism, which is now such a pillar in our system. The plan was received

with enthusiasm, and one of our most earnest members offered himself immediately as the subject of the first experiment. The others engaged to study his character, get their impressions clear, and bring to the next meeting the verdict of their sincerest scrutiny. We were to tell our whole mind, 'without partiality, and without hypocrisy,' 'in naught extenuate, nor set down aught in malice,' but hold up to him as perfect a mirror of his faults as possible. When the affair transpired, we were not prepared for its solemnity. If some of us were sportively disposed in the beginning, we were serious enough before the surgery was over. There was a spirit in our midst, which was like the word of God, 'quick and powerful, a discerner of the thoughts and intents of the heart.' All that winter we felt that we were in the day of judgment. Criticism had free course, and it was like fire in the stubble of our faults. Each in turn submitted to the operation, above described. It was painful in its first application, but agreeable in its results. One brother, who has a vivid memory of his sensations, says that while he was undergoing the process he felt like death, as though he were dissected with a knife; but when it was over, he felt as if he had been *washed*. He said to himself, 'These things are all true, but they are gone, they are washed away.' Criticism was our interpretation of Christ's saying to his disciples, 'If I then your Lord and Master have washed your feet, ye also ought to wash one another's feet.'

The method pursued in these primitive criticisms is more specifically described in the following paragraph:

"Any person wishing to be criticised offered himself for this purpose at a meeting of the Association. His character then became the subject of special scrutiny by all the members till the next meeting, when his trial took place. On the presentation of his case each member in turn was called on to specify, as far and as frankly as possible, every thing objectionable in his character and conduct. In this way the person criticised had the advantage of a many-sided mirror in viewing himself, or perhaps it may be said was placed in the focus of a spiritual lens composed of all the judgments in the Association. It very rarely happened that any complaint of injustice was made by the subject of the operation, and generally he received his chastening with fortitude, submission, and even gratitude, declaring that he felt himself relieved and purified by the process. Among the various objectionable features of the character under criticism, some one or two of the most prominent would usually elicit censure from the whole circle, and the judgment on these points would thus have the force of a unanimous verdict. Any soreness which might result from the operation was removed at the succeeding meeting by giving the patient a round of commendations. This system of open and kindly criticism (a sort of reversed substitute for tea-party backbiting in the world) became so attractive by its manifest good results that every member of the Putney Association submitted to it in the course of the winter of 1846-7; and to this may be attributed much of the accelerated improvement which marked that period of their history. Instead of offenses, abounding love and good works followed the letting loose of judgment."

These accounts both fail to mention the important rule which was adopted that the subject should receive his criticism *without replying*, unless obvious errors of fact were stated.

On the removal of the Putney family to Oneida the system of Mutual Criticism was carried with them, and has been continued with various modifications in that Community and its branches to the present time.

For a few years past there has been a standing committee of criticism, to whom persons desiring the benefit of the ordinance might make application. This committee is selected by the Community, and is changed every three months—thus giving all an opportunity to serve as critics as well as subjects. The person volunteering is free to have others besides the committee present, or to

have his critics only those of his own choice, or to invite a general expression from the whole Community.

In the great majority of cases criticism is desired and solicited by individuals, because they are certain from their own past experience, or from observation of the experience of others, that they will be benefited by it; but in some instances, where it is noticed that persons are suffering from faults or influences that might be corrected or removed by criticism, they are advised to submit themselves to it. In extreme cases of disobedience to the Community regulations, or obsession by influences adverse to the general harmony, criticism is administered by the Community or its leaders without solicitation on the part of the subject. In general, all are trained to criticise freely, and to be criticised without offense. Evil in character or conduct is thus sure to meet with effectual rebuke from individuals, from platoons, or from the whole Community.

The Communists say in their publications:

"Our object being self-improvement, we have found by much experience that free criticism—faithful, honest, sharp criticism—is one of the best exercises for the attainment of that object. We have tried it thoroughly; and the entire body of the Community have both approved and honestly submitted themselves to it. Criticism is in fact the entrance-fee by which all the members have sought admission.

"People sometimes imagine they could not endure criticism as it is carried on in our Community—that they have not the necessary moral heroism: and they are willing to credit us with uncommon virtues, as though it were entirely supererogatory, on our part, to submit to so mortifying a process. But we think that, instead of being martyrs, we have an easy time in comparison with others; and this is the way we reason:—Criticism *will be* in proportion to the need of it; where there is demand there will be supply; faults will draw censure, and criticism will circulate and find its proper destination in society. This is a law of distribution as natural and inevitable as any that exists. People around us are subject to it as much as we. The difference is, that we coöperate with this law in a way to make its operation the most comfortable and satisfactory. We study out the easiest way for supply and demand to meet. There are several different ways. Paul says, 'If we would *judge ourselves*,' which may include mutual criticism, 'we should not be judged;' he here presents one way. Then he adds, 'but when we are judged we are chastened of the Lord, that we should not be condemned with the world;' which shows us two other ways: one, chastening from the Lord, and the other a severer condemnation. The necessity for judgment is universal, but it is for us to choose how we will meet it: and there is a *best* way. So far as we judge ourselves, and help one another to judgment, we shall escape present chastening by affliction and the condemnation of the final judgment. We do not get any more criticism than others, but instead of running up a long account for settlement hereafter we prefer to take it as we go along, and in the way of mutual admonition rather than by chastening from the Lord.

"The time will come when the secrets of all hearts will be made manifest. Then those who now indulge this shrinking from the light, and sensibility to exposure will have to suffer all that we suffer, and their criticism will be much more intolerable, because not graduated as it has been with us.

"It is not only true that all men will ultimately receive their due of criticism, but they do not really get any valuable exemption from it even now. Thought is free, and it is full of criticism all through society. Every person is more or less transparent to those around him, and passes in the surrounding sphere of thought for pretty much what he is worth. Speech is free, too, in a certain way, and industri-

ously supplies the demand for criticism with an article commonly called backbiting. If you have faults, you may be sure they are the measure of the evil-thinking and evil-speaking there is going on about you. Supply meets demand, but not in a way to tell to your account under the common system of distribution. Criticism is not more free with us, but it is distributed more profitably. We have a systematic plan of distribution, by which the true article is insured; and it is delivered in the right time and place. Criticism, as it goes in society, is without method; there is no 'science in it;' it acts every-where like the electric fluid, but is not applied to any useful purpose; it distributes *itself*, and sometimes injuriously. In the Community we draw it off from the mischievous channels of evil-thinking and scandal, and conduct it through plain speech to a beneficial result.

"Self-accusation is one method of supply in the line of criticism, that spiritual persons are very apt to run into, when they lack the proper supply from discriminating friends. The fear of criticism from others is often accompanied with the most tormenting self-inspection. Persons often suffer with false imaginations respecting the feelings of others toward them, thinking themselves the subject of criticism when they are not. Then, finally, the great 'accuser' is ready to enter at any opening, and stock the market with his poisonous stuff. He speculates on faults, making persons take his spirit of condemnation if possible. The operation of systematic mutual criticism is to displace all these irregular, hurtful forms of fault-finding. Self-accusation is suppressed, false imaginations dispelled, and the 'accuser of the brethren' cast down. Justification and a spirit of improvement take their place.

"We simply adopt the policy of 'home manufacture.' Assuming the principle that there will be just so much criticism stirring, either domestic or imported, we think it is the better way to keep a supply of our own manufacture, and prohibit the foreign article. If there are folly and faults at work there will be a corresponding amount of criticism; and, if we do not produce it at home, supply and demand will meet in some other way less comfortable. We make a business, therefore, of supplying ourselves, and find that we can manufacture a better article and have it at less cost.

"It is an object in criticism not to irritate by constant fault-finding, but to present to each one from time to time, as in a mirror, the *tout ensemble*, the whole of his character, as it is seen by those around him—the aim being, not only to point out the way of specific improvement, but also to produce humility and softness of heart, in which all good things grow and all bad things die."

RUSSIAN VILLAGE COMMUNITIES.

BY D. MACKENZIE WALLACE.

[From *Macmillan's Magazine*, June, 1876.]

THE Russian "Mir" or village Commune, has in recent years acquired considerable notoriety in Western Europe. Historical investigators have discovered in it a remnant of primitive Indo-European institutions; and a certain school of social philosophers point to it as an ideal towards which we must strive if we would solve successfully the agrarian difficulties of the present and the future. "C'est une institution," said the usually cool-headed Cavour on hearing it described, "qui est destinée à faire le tour du monde?" Political economists, on the contrary—especially those of the good old orthodox school—condemn it as a remnant of barbarism, and as an obstacle to free individual action and untrammelled economic development. It may be well, therefore, that those who have had any opportunity of studying the institution, and observing its practical working, should explain clearly and accurately its nature and functions.

In the Russian Communal Institutions we must carefully distinguish two elements, the one administrative, and the other economic. And first of the administrative functions:

As an organ of local administration, the rural Commune in Russia is very simple and primitive. There is commonly but one office-bearer, the village "Elder" (*Starosta*, from *stary*, old); but in the larger Communes there is also a Communal tax-gatherer. The office-bearers are simply peasants,

chosen by their fellow-villagers for one, two, or three years, according to the local custom. Their salaries are fixed by the Commune, and are so small that "office" in these village democracies is regarded rather as a burden than as an honor; but a peasant when once chosen, must serve whether he desires it or not. If he can show good and sufficient reason—such as ill-health or frequent absence—why he should be exempted, the Commune will generally free him from the burden on the condition that he treats the members present with *vodka* (rye spirit); but the simple desire to escape trouble and annoyance is not considered a valid ground for exemption. The chief duties of the Elder are to preserve order, and to act as a connecting-link between the Commune and the higher authorities. Beyond this he has very little power, for all the real authority resides in the "Village Assembly."

The Village Assembly (*selski skhod*), in the wider sense of the term, comprises all the adult members of the Commune. When matters of great importance are under consideration, the heads of houses alone take an active part in the discussion. I say the heads of houses, and not the fathers of families, because the Russian term *khozain* (head of the household) does not indicate blood relationship; and it frequently happens that the *patria potestas* is in the hands of the oldest brother or of the mother. Thus strictly speaking, the assembly is composed of the representatives of families, and when the head of a family happens to be absent from the village, his place is taken by some other member of the household, male or female. In the Northern provinces, where a large part of the adult male population annually leaves home in search of work, the female representatives sometimes compose the majority. The meetings are held in the open air by the side of the church, or in front of the Elder's house, or in some other convenient place where there is plenty of room and little mud; and, except in the case of matters which will not admit of delay, they take place on Sunday or on a holiday. Towards afternoon, when all have enjoyed their after-dinner siesta—or it may be immediately after the morning service—the villagers may be seen strolling leisurely towards a common point. Arrived at the village Forum, they cluster together in little groups and talk in homely fashion about the matter they have met to consider. The various groups pay no attention to each other till gradually one particular group, containing some of the more intelligent and influential members, begins to exercise an attractive force, and the others gravitate towards this center of energy. In this way the meeting is constituted, or, more strictly speaking, spontaneously constitutes itself; and the same absence of formality continues all through the proceedings. * * *

The subjects brought before these meetings are of the most varied kind, for the Village Assembly has no idea of laws limiting its competence, and is ever ready to discuss any thing affecting directly or indirectly the Communal welfare. It may be that an order has been received from the higher authorities, or a recruit has to be given for the conscription, or a herd-boy has to be hired, or a day for the commencement of the ploughing has to be fixed, or the dam across the stream is in need of repairs. Such are a few examples of the matters discussed. The manner of deciding them is quite as informal as the mode of discussion. Rarely, if ever, is it necessary to put the question to the vote. As soon as it has become evident what the general opinion is, the Elder says to the crowd: "Well, Orthodox! You have decided so?" "*Ladno! Ladno!*" (agreed!) replies the crowd, and the proceedings terminate, unless where the decision refers to some future contingency, in which case it is committed to writing and duly signed by all present. Those who can not write affix a mark in the place of a signature. It is not a little remarkable that these apparently unanimous decisions do not always represent the will of the numerical majority. The crowd rarely ventures to oppose the will of the influential members.

The Commune no longer possesses any criminal jurisdiction over its members; but in the outlying provinces, ancient custom sometimes proves stronger than modern legislation. As one instance out of many which have come to my knowledge, the following may be cited: In a village in the province of Samara, the Commune condemned a wife who had been convicted of matrimonial infidelity to be stripped, yoked to a cart, and driven through the village by the injured spouse armed with a whip. This will recall to many a passage in the *Germania* of Tacitus: "*Pæna præsens et marito permissa; abscisis crinibus, nudatam, coram propinquis expellit domo maritus ac per omnem vicum verberare agit.*"

So much for the Commune as an organ of local self-government. Let us now consider it as an economic unit. In this respect it has certain fundamental peculiarities which distinguish it from the Communal institutions of Western Europe; and in virtue of these peculiarities it is often believed to be not only a Communal but at the same time a Communistic organization. How far this belief is well founded will appear presently.

The Commune is legally and actually the absolute proprietor of the Communal land, and distributes it among its members as it thinks fit, subject to no control except that of custom and traditional conceptions of justice. Further, the

members are responsible, collectively and individually, not only for voluntary Communal obligations, but also for the taxes of every member. These are the two fundamental characteristics, and the two cohesive forces of the institution; and a common proprietorship of the land, and a common responsibility for the taxes and other dues.

The Communal land is generally of three kinds: (1) the land in and around the village; (2) the arable land; and (3) the pasturage.

On the first of these each family has a wooden house, an inclosed yard, a cabbage-garden, and sometimes a plot for growing hemp. Here there is no community of ownership. The house and garden are hereditary property, on which there is only one restriction: the owner cannot sell, bequeath, or otherwise alienate them to any one who is not a member of the Commune.

The right of property in the arable land and pasturage is of an entirely different kind. Here each family has, strictly speaking, no right of property, but merely a right of terminable usufruct, and enjoys a quantity of land proportionate to the number of males which the household contains. In other words, each member of the Commune, as soon as he begins to pay the poll-tax and other dues, receives a share of the Communal land. Thus the amount of land which each family enjoys is proportionate to the amount of taxation which it pays; and the taxes, which are nominally personal, are in reality transformed into a kind of land-tax.

To render this system equitable, it would be necessary to revise annually the tax-lists, and to inscribe only the adults. In reality neither of these conditions is fulfilled. The tax-lists are revised at long and irregular intervals—only ten revisions have been made since 1719; and infants, adults, and octogenarians are all inscribed promiscuously. The revenue officers pay no attention to the increase or decrease of the population during the intervals between the revisions, and exact from each Commune a sum corresponding to the number of members inscribed in the last revision lists.

The evil consequences of this system, when rigorously carried out, are graphically described in an official document of the year 1771, which might have been written at the present day: "In many places," it is there said, "the peasants distribute the land not according to the number of workers in each house, but according to the number of males inscribed in the revision list; whence it happens that, instead of the equality which ought to exist, some of the peasants have to bear a ruinous burden in the supporting of their families, and in the payment of their taxes. If, for example, in a family containing five males, there is only one able-bodied laborer, while the other four are children or old men incapable of work, the one laborer must not only plough and sow for the whole family, but must also pay the poll-tax and other dues for the four others as well as for himself. He receives, it is true, a proportionately large amount of land; but it is of little use to him, for he has not sufficient working power to cultivate it. Obligated to let to others the superfluous amount, he receives for it only a small rent, for his neighbors know the position in which he is placed, and do not give him its fair value. Besides this, in some places where land is abundant, there is no one to rent the superfluous portions, so that the unfortunate peasant who receives too much land is obliged to leave his share partly uncultivated, and consequently sinks to ruin."

To prevent these evil consequences, many Communes have adopted an expedient at once simple and effective: in the allotment of the land and of the burdens, each family receives a share not in proportion to the number of males which it contains, but in proportion to its working power.

This expedient has for the moment the desired effect, but the natural course of events in the form of births and deaths renders it necessary to modify from time to time the existing arrangements, so as to restore the equilibrium between land and working power. First, there is the natural increase of population. To provide for this, some Communes keep a number of reserved lots, which the young members receive as soon as they become capable of bearing their share of the Communal burdens. Other Communes make no such arrangements. Whether such a provision is made or not, it inevitably happens that in the course of a few years the old evils reappear. Some families increase while others diminish or die out, and a general redistribution of the land and taxes becomes necessary. In the Steppe region, where the soil is even in quality, and possessed of such natural fertility that it requires no manure—where consequently it is easy to divide the land into any number of portions equal to each other in size and quality, and no one has a special interest in particular lots, for the simple reason that one lot is as good as another—the general redistributions are frequent. Under such conditions, annual redistribution is by no means uncommon. In the North and West, on the contrary, where the inequalities of the soil render it difficult to divide the land into lots of equal quality, and where the practice of manuring gives to each family a special interest in the lot which it actually possesses, general redistributions produce an economic revolution in the Commune, and are consequently made at much longer intervals.

As these periodical redistributions of the land form the essential peculiarity of the Russian Communal system, and

tend to illustrate its real nature, I shall endeavor to convey to the reader an idea of the way in which they are effected. Let us take first a case in which the operation was comparatively simple.

All over European Russia, except in the outlying provinces, which may for the present be left out of consideration, the arable land of the Communes is divided into three fields, to suit the triennial rotation or three-field system of agriculture universally practiced by the peasantry. The first field is for the winter grain (rye or winter wheat); the second for the summer grain (oats, buckwheat, millet, etc.); and the third lies fallow. When a redistribution has been resolved upon, each of the three fields is divided into an indefinite number of plots, according to the quality of the soil, and each plot or each category of plots—if there are several plots of equal quality—is then subdivided into a number of long, narrow strips, corresponding to the number of "Revision-Souls" (males inscribed in the revision or census lists) in the Commune. Thus each family receives at least one strip—and perhaps several strips of different quality—in each field. This complicated bit of land-surveying, in which both the quality and quantity of the soil have to be considered, is performed by the peasants themselves, with the help merely of simple measuring-poles, and is accomplished with an accuracy which seems to the stranger truly marvellous. The shares are distributed among the members either by general consent or by casting lots.

The causes of the phenomenon were briefly these:—as the population increased and no new land was obtained there was naturally formed a class of Cossacks without land. In a young British colony there would be nothing abnormal or inconvenient in the existence of a class of men possessing no landed property, for such men could act as servants to the possessors of the soil, or they could remove to some other district where land could be obtained. But neither of these alternatives could be adopted by the Cossack. Agricultural laborers are to be found only in conjunction with regularly organized farming, and are rarely used by small peasant proprietors; and even if the Cossack could find employment as a laborer he could not in that capacity fulfill his obligations to the state. On the other hand he could not remove to another district, for the military organization attached him to the locality in which he was born, and was practically almost tantamount to the *glebe adscriptio*. Thus, we see, the periodical redistributions of the land were the result of conditions which do not exist in a primitive state of society.

In a short article like the present, I cannot attempt to describe the analogous phenomena which I have observed in other districts; but I may say briefly that a prolonged study of Communal institutions in this and other outlying provinces of Russia, and a careful examination of the documents relating to the *Mir* in former times, have led me to the following general conclusions:—

1. Where land is very plentiful the enjoyment of the Communal land may be left entirely unregulated.
2. From this unregulated enjoyment of the Communal land two transitions are possible: (a) a direct transition to private or family property; (b) a transition to the system of periodical redistribution.
3. The chief causes which tend to produce the latter transition in preference to the former are: (a) restrictions on migration; (b) a system of direct taxation imposed not on property but on persons; and (c) mutual responsibility among all the members for the taxes of each.

That the latter transition has taken place in Great Russia—in Little Russia the principle of hereditary personal property prevails—is to be explained, I believe, by the *glebe adscriptio*, by the adoption of the poll-tax system of taxation and by the introduction of Communal responsibility in taxation. If this explanation be correct then it must be admitted that the periodical redistributions are a relatively modern institution—a view that is strongly supported by all the older documentary evidence which we possess.

Thus we see that what may be called the Communal Epoch in the history of landed property comprises two distinct periods; the primary period, in which the usufruct of the land rests on the unregulated *jus prima possessionis*; and the secondary, in which regulated terminable usufruct is created by Communal decrees. It does not, however, necessarily follow that all tribes and nations have passed through this secondary period. Indeed, we know of many instances where a direct transition has been made from unregulated Communal usufruct to complete personal property. All that we can venture to say in general is, that where the two periods have successively existed the primary is the older of the two.

A few words now in conclusion regarding the influence of the *Mir* on the material welfare of the peasantry and the probable future of the institution.

In the first place, we must say that the *Mir* has rendered an incalculable service to the Russian peasantry in enabling them to resist those manorial encroachments which in other countries have forced the agricultural population to emigrate or have transformed them into a landless, homeless proletariat. It must be admitted, however, that the question as to whether it ought not to be now abolished, as an institution that has served its time, is fairly open to discussion.

Those who advocate the abolition of the present system maintain that it is practically a modified form of serfage. Formerly the peasant was the serf of the landed proprietor; now he is the serf of the Commune. He is still attached to the land, and cannot leave his home even for a short period, without receiving from the Commune a formal permission, for which he has often to pay an exorbitant sum; and when he has found profitable employment in the towns or in some other part of the country the Commune may at any moment, and on the most futile pretext, compel him to return home.

All this is no doubt true, but it is in reality the result not of the Communal principle but of the existing financial system. The Commune has not everywhere the same nature and functions. In the southern half of the country, where the annual dues are less than the normal rent of the land, to

belong to a Commune is a privilege; in the northern provinces, on the contrary, where the annual dues exceed the normal rent of the land, to belong to a Commune is a burden. In these latter the Commune has really taken the place of the serf-proprietor, and holds its members in a state of semi-serfage, but it must be added that for this it is not to blame. As it is held responsible for the dues of all its members, and as these dues exceed the value of the benefits which it has to confer, it is obliged to retain its members whether they desire to possess land or not. In short the Commune in this part of the country has been transformed against its will into a tax-gatherer; and it is obliged to use stringent measures, for the taxes are inordinately heavy, and it is held responsible for their payment. In the southern regions, where the dues do not exceed the normal rent of the land and where the Commune has more the character of a voluntary association we hear few or no complaints of Communal tyranny.

There still remains, however, the difficult question as to how far the Communal right of property in the land and the periodical redistributions to which it gives rise, impose hurtful restrictions on the peasant's liberty of action in the cultivation of his fields, and deprive him of the natural inducements to improve his land. This is one of the grand *questions vexatæ* at present agitated in Russia and is much too complex and delicate to be dismissed with a few sentences.

* * * In the opinion that the *Mir* is an institution which will one day be introduced into other countries—*destinée à faire le tour du monde*, as Cavour phrased it—I cannot concur. It is a useful institution where it has been preserved, but it is incapable of being transplanted to a foreign soil. Even those who maintain that the ultimate solution of those agrarian difficulties which we may ere long have to face is to be found in the principle of agricultural co-operative association, must admit that the *Mir* is a rude, primitive instrument for the exercise of co-operative effort. In this, as in all other social questions, each nation must work out for itself a solution in accordance with its social organization and with the traditions, the habits and the spirit of the people. Russia has, however, in preserving her Communal institutions, perhaps stolen a march on Western Europe, for with the Commune as a basis, voluntary agricultural or industrial associations may easily be created.

GEMS FROM RUSKIN.

The form which the infidelity of England, especially, has taken, is one hitherto unheard of in human history. No nation ever before declared boldly, by print and word of mouth, that its religion was good for show, but "would not work." Over and over again it has happened that nations have denied their gods, but they denied them bravely. The Greeks in their decline jested at their religion, and frittered it away in flatteries and fine arts; the French refused theirs fiercely, tore down their altars and broke their graven images. The question about God with both these nations was still, even in their decline, fairly put, though falsely answered. "Either there is or is not a Supreme Ruler; we consider of it, declare there is not, and proceed accordingly." But we English have put the matter in an entirely new light. "There is a Supreme Ruler, no question of it, only He cannot rule. His orders won't work. He will be quite satisfied with euphonious and respectful repetition of them. Execution would be too dangerous under existing circumstances, which He certainly never contemplated."

I had no conception of the absolute darkness which has covered the national mind in this respect, until I began to come into collision with persons engaged in the study of economical and political questions. The entire naïveté and undisturbed imbecility with which I found them declare that the laws of the Devil were the only practicable ones, and that the laws of God were merely a form of poetical language, passed all that I had ever before heard or read of mortal infidelity. I knew the fool had often said in his heart there is no God; but to hear him say clearly out with his lips, "There is a foolish God," was something which my art studies had not prepared me for. The French had indeed, for a considerable time, hinted much of the meaning in the delicate and compassionate blasphemy of their phrase "*le bon Dieu*," but had never ventured to put it into more precise terms.

Now this form of unbelief in God is connected with, and necessarily productive of, a precisely equal unbelief in man. Correlative with the assertion "There is a foolish God," is the assertion, "There is a brutish man." "As no laws but those of the devil are practicable in the world, so no impulses but those of the brute" (says the modern political economist) "are appealable to in the world. Faith, generosity, honesty, zeal, and self-sacrifice are poetical phrases. None of these things can in reality be counted upon; there is no truth in man which can be used as a moving or productive power. All motive force in him is essentially brutish, covetous, or contentious. This power is only power of prey; otherwise than the spider, he cannot design; otherwise than the tiger, he cannot feed. This is the modern interpretation of that embarrassing article of the Creed, "communion of saints." It has always seemed very strange to me, not indeed that this creed should have been adopted, it being the entirely necessary consequence of the previous fundamental article;—but that no one should ever seem to have any misgivings about it;—that practically, no one had seen how strong work was done by man; how either for hire, or for hatred, it never had been done; and that no amount of pay had ever made a good soldier, a good teacher, a good artist, or a good workman. You pay your soldiers and sailors so many pence a day, at which rated sum one will do good fighting for you; another bad fighting. Pay as you will, the entire goodness of the fighting depends, always, on its being done for nothing; or rather less than nothing, in the expectation of no pay but death. Examine the work of your spiritual teachers and you will find the statistical law respecting them is, "The less pay, the better work." Examine also your

writers and artists; for ten pounds you shall have a Paradise Lost, and for a plate of figs, a Dürer drawing; but for a million of money sterling, neither. Examine your men of science: paid by starvation, Kepler will discover the laws of the orbs of heaven for you: and driven out to die in the street, Swammerdam shall discover the laws of life for you—such hard terms do they make with you, these brutish men, who can only be had for hire.

Neither is good work ever done for hatred, any more than hire—but for love only. For love of their country, or their leader, or their duty, men fight steadily; but for massacre and plunder, feebly. Your signal, "England expects every man to do his duty," they will answer; your signal of black flags and death's head, they will not answer. And verily they will answer it no more in commerce than in battle. The cross bones will not make a good shop sign, you will find ultimately, any more than a good battle-standard. Not the cross bones, but the cross.

Lowell, right as he is in almost every thing, is for once wrong in these lines, though with a noble wrongness:

"Disappointment's dry and bitter root,
Envy's harsh berries, and the choking pool
Of the world's scorn, are the right mother milk
To the tough hearts that pioneer their kind."

They are not so; love and trust are the only mother-milk of any man's soul. So far as he is hated and mistrusted, his powers are destroyed. Do not think that with impunity you can follow the eyeless fool, and shout with the shouting charlatan; and that the men you thrust aside with gibe and blow, are thus sneered and crushed into the best service they can do you. I have told you that they will not serve you for pay. They cannot serve you for scorn. Even from Balaam, money-lover though he be, no useful prophecy is to be had for silver or gold. From Elisha, savior of life though he be, no saving of life—even of children's who "knew no better,"—is to be got by the cry, "Go up, thou bald-head." No man can serve you either for purse or curse; neither kind of pay will answer. No pay is, indeed, receivable by any true man; but power is receivable by him in the love and faith you give him. So far only as you give him these can he serve you; that is the meaning of the question which his master asks always, "Believest thou that I am able?" And from every one of His servants—to the end of time—if you give them the Capernaum measure of faith you shall have from them Capernaum measure of works and no more.

AMERICAN SOCIALIST.

THURSDAY, JULY 20, 1876.

Persons who send us manuscript and desire to have it returned in case it is not published, must in each instance mention at the time it is sent that it is to be returned, and must inclose to us sufficient money to pay return postage. Unless this be done we cannot undertake either to preserve or return it.

It is interesting to see the masses, without any special theory in the case and under the idea of boarding-economy merely, feeling their way out of isolated fashions into the grand region of associated unity. Hotels are at least half-way houses to Association. The hotel population of New-York is constantly increasing with the new attractions that science and skill are continually adding to the system. The movement will go on, and every step will add to the persuasions in favor of a common interest and social unity. The first step toward converting hotels and boarding-houses into Communal homes would be for the residents to organize themselves into an evening school or meeting for mutual improvement; then introduce free criticism into the circle; unity of religion would naturally follow; then a gradual consolidation of interests into one church or body; and finally entire Communism.

It is possible to furnish the Communal Home with
All the adornments and works of art of a palace;
All the libraries and means of intellectual culture of a University;
All the sanitary conditions of the most scientific hygienic institute;
All the conveniences of a modern hotel;
All the delights of the most varied and attractive industry;
All the pleasures that are now derived from society and religion multiplied a thousand fold:—

The name of the genius who is to accomplish these things is Agreement, and she offers her services to all.

MR. SPURGEON lately presided at a meeting of the Female Servant's Home Society, in London, and made some sprightly remarks on a social problem which, it appears, considerably troubles English society. The problem is styled the "Domestic Servant Question," and consists in harmonizing the desires, ambitions and tastes of mistresses, with the desires, ambitions, and advancing education of their maids or "helps." Both mistresses and maids read the same bad novels, and

learn from them to form similar aims in the way of indolence, affectation and flirtation. Then the maids begin to emulate their mistresses by imitating their fashions in dressing and arranging the hair. This is intolerable to the fair employers, and causes the discharge of many a lady's maid. The physical labor which the maids are obliged to perform gives them a natural rudeness and healthy buxomness for which cosmetics are no substitute. There is, therefore, some slight but positive ground for rivalry. Furthermore, under modern stimulus, education is advancing among the classes of young women who make the beds, sweep the floors, and answer the bells. With this and the constant breaking down of distinctions in costume, the two classes rapidly approach each other in appearance, while there is less and less sympathy and more and more rivalry between them.

At this meeting Mr. Spurgeon presided over the distribution of the prizes, and in the course of his remarks proposed that presents should be given to mistresses who keep their maids, as well as to maids who keep their situations; such gratuitous offerings to consist perhaps of Bibles and silver medals. He asserted that good mistresses make good servants; and suggested that the cook and the housemaids should be praised when they do right, as well as blamed when they are wrong.

This same difficulty with domestic servants exists in our country as well as in Europe, and it is a matter for socialistic philosophers to study. Persons living under the same roof ought certainly to possess and exhibit an affection for each other. Is there any other remedy for the difficulty than for the maids to continue their own education and refinement, while the mistresses strive to be themselves what they will respect their maids for imitating? Is it not for the ladies to teach their household servants that labor is not in itself degrading? And will this not be most readily taught by example—by the mistresses participating in the work to some degree?

In a model Community all the contributions of character will be available to each member; and all will exceed themselves in individual action, because they will receive power and genius from the resources of the combination. In this living element every one's own natural faculties will be preternaturally developed so that the mutual advantages of associative life will be incalculable. Life is better than money, and the man who surrounds himself with confiding friends can do more than the selfish man with money in his pocket. In these days of speculation, he gains the most valuable prize who gains the most hearts.

PROBLEMS OF THE NEW CENTURY.

THE advent of a new century of American life brings with it new duties, new problems to solve, new hopes and aspirations to await the crown of fulfillment.

The dead century, as we can now see it from the vantage ground of completion, had its definite work to perform. That work was the establishment of human liberty and equality. It began with the watchwords:

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these, are life, liberty, and the pursuit of happiness."

The hundred years whose completion are to-day celebrated with national rejoicing, amid the blossoming of bunting, fire-works, orations, song and other patriotic demonstrations, have seen the principles established which these watchwords heralded.

It was necessary that these principles should be established in order that men might have entire freedom of religious life and experiment, freedom of social life and experiment, as well as freedom of political life and experiment. And these could only be found among a people governed by the essential principles of human liberty and equality announced in the Declaration of Independence. A John the Baptist dispensation of this kind was necessary to prepare the way for the incoming of a final and more perfect order of religious, social, political, and governmental life. The Old World could not furnish the arena and conditions for this final evolution of society. It was bound by its monarchism, ecclesiasticism and caste. A New World was necessary for the great experiment. One had been discovered and peopled, apparently for this very purpose.

We have now had a century of this preliminary life of Republican government and society. Now signs begin to appear that a change must come. Men begin to feel that it is not enough to have the abstract principles of freedom and equality established; not enough to have

Republicanism, and the chances that every man, or every man's son, may be a Congressman or a President. It is seen that the Declaration of Independence does not make good men; Republicanism does not secure good leaders, or purity of political life. It is seen that national salvation depends on just these two things—the production of good men, the selection of good leaders. And in the production of good men and of right social and political organization, it is first of all necessary to have good leaders. To make good men it is necessary that they should be brought under a good spiritual control which shall fill them with the afflatus of a pure life. To bring men into subjection to such control and the power of its life, leaders are necessary who are mediums of its afflatus—leaders who are able to teach the conditions of that control, who can win men to submit to those conditions and the spirit and life that work through them, and who will govern only in the interest of that spirit and life.

However true it may be that all men are free and equal before the law, and as to certain inalienable rights, it is very evident that all men are not equal in natural endowment of faculty and capacity. Under the prevailing heredity and breeding there are grades of men. Some are superior to others in natural ability as well as acquirement. Some are fitted to be leaders, to govern and care for others. Some need leading and caring for. However unpalatable this fact to mere liberty lovers and individual sovereignty asserters, it is nevertheless inexorable. It stands emblazoned every-where on the forefront of society, and is practically every-where demonstrated in business and government.

Pressing home upon attention more and more, demanding solution; engaging thought now more perhaps than ever before, is this question of leadership. How shall we get true leaders? Social reformers feel the immense importance of this question more keenly now than in all the previous years of social agitation. In the old days of the Owen and Fourier revivals, leadership was comparatively a subordinate question. Society was to be reformed. Many thought, or tried, to do it in picnic style, and sometimes it was not realized, apparently, that even a picnic to be enjoyable and successful must have generalship as well as jollity. Want of good leadership has been, perhaps, more than any thing else the rock on which Socialistic experiments have shipwrecked. In this new era of Socialism the people, wisely in view of the past, hesitate to go forward until the Captains of Society are first secured.

On the best way of securing good leaders, we shall perhaps offer some suggestions hereafter. T. L. P.
New-York, July 4, 1876.

THE NEW-YORK *Commercial Advertiser* sends out with a late issue a fac-simile of its first number, published October 2, 1797. A glance at its quaint-looking pages makes one realize the growth and changes of custom which the last eighty years have brought to our country. A large part of the paper is occupied with advertisements; but these are not its least interesting feature, as will be seen by a few examples. The postmaster of the metropolis announces that "from the last of October until the first of May next, the Northern mail will leave New-York on Mondays, Wednesdays, and Fridays, at nine o'clock, A. M., and arrive the preceding days at two o'clock, P. M." The Federal Line of daily stages offers to carry passengers from New-York to Philadelphia in about twenty-four hours. Fare, four dollars. Albany stages leave New-York every day at ten o'clock in the morning, arriving in Albany the fourth day at nine o'clock in the morning. Fare, seven dollars. There is a brave cut of the stage, with the driver plying a long whip over the four gallant steeds. All sorts of sailing vessels advertise for passengers and freight; some promising to sail in "6 or 8 days," others "with all possible dispatch," but no definite time mentioned. The amusements were peculiar. The public "are respectfully informed, the doors of the Theater (in Greenwich street) will open in future at half after Five, and the curtain will rise at half after Six." It would seem that our ancestors valued their natural rest, with regular hours for sleep. At No. 87, Nassau-st., from nine o'clock in the morning until nine at night, a LEARNED PIG was to be seen every day. To view this "sapient animal," the proprietor persuaded the simple people of that day by this bold assertion: "He (the pig) reads Print or writing, spells, tells the time of the day, both the hour and the minute, by any person's watch in the company, the date of the year, and the day of the month;" etc., etc. "Admittance, half a dollar." No name being affixed to the advertisement, we are left to conclude that the worthy showman, whose sole at-

traction was the educated porker, must have been an ancestor of Mr. P. T. Barnum.

The reading matter in this old paper of Oct. 2, 1797, gave the latest news from London under date of August 12th, the information having been something more than six weeks *in transitu*. The news from the army of Italy contains a dispatch addressed to the "Citizen Directors," and signed "Buonaparte." The literary article is the first of a serial entitled "The Tickler" which was thought valuable enough to copyright. To show the style we give the first two paragraphs:

"Every man has his ticklish spot. In one, it is under the ribs—in another, it is the sole of the foot—in a third, it is the palm of the hand. In the Ladies,—! Yes—the Ladies, it is a charming blue eye—or a little palpitating thing in the breast, called a *heart*.

"Yes, reader, every human being has a ticklish spot—touch it and he will smile. Let us look about among our friends, and in the great world, examine different characters, and find the ticklish place in each. There we shall discover the avenue to the real character. Indeed, without first finding this spot, and touching it, we know nothing of man, but the shell or case, whose contents are covered from our view, as snug as the meat of a nut. This shell is all hard and insensible, except one small spot—you may rub and scratch a man's carcase till you are tired, without the least effect, unless you touch the place which nature designed to be tickled. The moment you touch that spot, and sometimes if you but point your finger at it, the man is all life and feeling—aye, he will nearly faint away with laughing."

But the item which perhaps impresses one with the greatest sense of a remote past is the announcement in these antique columns of a *second edition* of Lindley Murray's English Grammar, then just issued.

THE PUTNEY COMMUNITY.

Its Beginning a Bible-School—Growth into Communism—Transfer to a more Liberal Clime—A Reminiscence.
[Editorial Correspondence.]

Putney, Vt., 1876.

Of all the sites of Communities that were and are not which I have visited, this is naturally most interesting to me, for here I had my own first experiences in Community life, and here originated that form of Communism which I consider the best.

The old "Community Mansion" still exists in good repair, where the nucleus of the present Oneida and Wallingford Communities lived and wrought out many of the principles which have given these Communities harmony and prosperity.

To this house (the home of the Noyes family) came John H. Noyes just forty years ago, after a series of experiences that would have thoroughly disheartened most persons, and began what proves to have been his important life-work. Two years previously he had broken loose from "the traditions of the fathers" and proclaimed doctrines that startled the religious world. Cast out of the Congregational Church, he was soon surrounded by eloquent champions of the new truths, who carried them with power into the different parts of New England and adjacent States. Converts multiplied; the doctrine of perfect Holiness became an omnipresent theme; it divided or conquered churches; and for a time a new revival—a revival of Holiness—threatened to sweep over the land with resistless power. But the cry of heresy was speedily raised by the theological seminaries and the leading men of the churches, and ere long became so loud that it frightened away the new converts; the men of eloquent tongue turned to minor reforms; the churches which had accepted the new truths receded from their advanced position; and Mr. Noyes found himself—without followers, without means, with few friends,—a wanderer, going from place to place, often not knowing where he should rest his head. It was just at this darkest time in his career that he turned his footsteps toward this home of his childhood, and entered upon the work we have mentioned, "not by preaching and stirring up excitement over a large field," he says in his review of this period of his life, "nor by laboring to reorganize and discipline broken and corrupted regiments, but by devoting himself to the patient instruction of a few simple-minded, unpretending believers, chiefly belonging to his father's family. I had come to regard (he says) the *quality* of the proselytes of holiness as more important than their *quantity*; and the quality which I preferred was not that meteoric brightness which I had so often seen miserably extinguished, but sober and even timid honesty. This I found in the little circle of believers at Putney; and the Bible-school which I commenced among them in the winter of 1836 proved to be to me and to the cause of Holiness the beginning of better days."

Ten years were passed in this patient study and drill before the Putney School called itself a Community.

Indeed, they scarcely knew when the transition was effected. I doubt whether any one of them could give a definite birthday for the Putney Community. It never ceased to be a school; and there were from the very beginning of the school certain phases that were truly Communistic. "Mine" and "thine" were words seldom heard in that "little circle of believers." Their property was never really held and managed as individual property. They must have realized to some extent from the first that private property was incompatible with that freedom from selfishness which they were constantly endeavoring to realize in their daily life. As early as February 26, 1844, they formed a kind of business co-partnership, which had some communistic phases, and a year later adopted what was styled, "Constitution of the Association of Perfectionists, Putney, Vt." I copy its preamble:

"For the purpose of sustaining the publication of the Gospel of Salvation from Sin, and also with a view to the social and economical advantages of union, mutual assistance, and aggregate capital, we whose names are hereunto subscribed enter into entire partnership with each other, and agree to be governed by the following regulations."

The noteworthy thing about this Constitution is the opening sentence of the preamble given above, and shows how single-eyed the Putney Associationists were to the original doctrine promulgated by their leader eleven years previously. They had realized that truth in their personal experience, and were prepared to publish it to the world, and that they might the better accomplish it they "entered into entire partnership with each other." That tells the whole story. Association was a *means*, not an *end*. Later the school adopted views that were radically socialistic; but the "publication of the Gospel of Salvation from Sin" was always its leading object.

I joined the Putney Community in 1846, and was there during its period of greatest growth, greatest trials, and final transfer to a more liberal clime; but I will not anticipate the Early History of O. C., soon to be published in the AMERICAN SOCIALIST, and which will of course include an account of the last eventful years of the Putney Community.

I may, however, say that this society as I knew it was a marvel of unity and earnestness. There were daily evening meetings, generally held at the "Mansion," and a public meeting on Sundays at their Chapel in the village. Personal improvement was the watchword, and the ordinance of Mutual Criticism was in lively operation. A paper carried the doctrines of the school to distant places, and prepared the material for new organizations. The Community owned, in addition to its farms and printing-office, a store, which brought its members into immediate and constant contact with the surrounding population; and it is not surprising that the Community doctrines became the absorbing themes of conversation among the villagers, and created finally such commotion in the Putney teapot that the Community members withdrew from the place. A few years later they returned and pursued their peaceful ways without thought of molestation; and many were the regrets expressed by the Putney people when it was finally concluded that the Community there should dispose of all its property and concentrate its men and means at Oneida. To-day you will hear men in this village extol the virtues of the Communists who twenty-five years ago dwelt in their midst, and gave to the place more than a local interest.

I may also recall a reminiscence of the Putney Community illustrating the spirit which should actuate the founder of every Community. It was in the winter of 1847-8. Excitement against the little Community was at its highest point. Mr. Noyes had already left the town. Public meetings had been held, at which resolutions had been passed affirming that the Community ought to be dissolved; that the *Spiritual Magazine*, the Community paper, ought to be discontinued; that the Communists ought to renounce their "pernicious principles," etc. No demands seemed too great for the people of Putney to make. It was evident that nothing would satisfy them short of the division of the combined property and the return of the members to separate households. The members appealed for counsel to their absent chief. Note his reply:

"J. H. N. does not see the necessity of a division, or how it will satisfy the people if we still continue to be united in heart and principles; yet if it shall appear that a division is necessary he has no objection to it on his own account. *If that step be taken he will not be satisfied to have it done on worldly, selfish principles,*

or merely according to legal rights, but on the principle that the strong shall help the weak."

In order to fully appreciate the noble, Christian spirit which prompted these words, it must be understood that Mr. Noyes and wife had contributed about one-half of the capital invested in the Community experiment, and that many of the members had brought no capital to the enterprise. The spirit which can give such counsel under such circumstances will attract and hold hearts, and form Communities that will withstand all the pressure that can be brought to bear against them both from within and without.

W. A. H.

OUR NEW-YORK LETTER.

STIRPICULTURE.

[From our regular Correspondent.]

THE severe heat of the past two weeks has driven almost every one who can take a summer vacation away from the city, and there remain the swarming thousands who must work even now to live. A friend spending an afternoon in Central Park said she did not see a single beautiful countenance. Much innocent enjoyment of the shade and open air there was, but every one bore the marks of imperfect parentage and consequent uncouthness or disproportion. Of course physical beauty is not an indication of moral beauty; but a student of stirpiculture cannot avoid the reflection that were the present mongrel breeding of the mass of the people to give way to scientific propagation, the highest type of physical beauty could be made the universal rule. There is no better place to muse on what might take the place of the present civilization after a few generations of scientific breeding, than the crowded parts of a large city. This seething mass of distorted humanity, bearing on its outward form the stamp of neglect and degradation of the soul, presents to the reflective eye not alone its own miseries, but an awful potentiality. By the light of the law of inheritance we look down the vista of future ages cursed and weighted with the product of the germs here in store. Thousands of millions of wretched lives are here awaiting unfoldment, which might be replaced, each one, by the offspring of the best and fairest men and women in the land. For the gloomy law of Malthus which condemns these swarming mongrels to famine and pestilence shows its silver lining when we realize such is the rapidity of healthy human increase, that scientific propagation could populate the earth from fifty selected individuals in twenty generations.

There is a great deal of thought working under the surface on this subject. Of course it is not fashionable to talk about it, but the tide is surely, if silently, rising. When we look deepest into the causes of any of the evils which afflict us we find that what we want is, not theories of action, with which the world is surfeited, but men and women who can be depended upon. This is the reform of reforms. When honesty and self-sacrifice become the traits of a thorough-bred race, none of the safeguards about which society is now so busy will be necessary. George Washington foreshadowed the morality which will sometime become universally inbred when he said, "I cannot tell a lie."

Although there are extreme diversities of opinion as to how this subject is to get its recognition and move society to practical steps, there is scarcely a thinking man to be met with who does not admit its transcendent importance. But as even the discussion of it seems to necessitate a change of the present social *status*, it is difficult to see how the ferment will find vent unless in connection with some form of Socialism. There are those who think this reform might be made the end for which all social institutions should be made the means. There is no doubt but that the shortest way to the best social institutions would be to adopt temporarily those which would be necessitated for a thorough renovation of the blood of the race through scientific propagation. Nothing need be said of the essential justice of these temporary arrangements. They could scarcely be more unjust than the existing ones. A thorough-bred race once established would attack the higher problems of Socialism with every advantage in its favor. T. R. N.

EVERY one should consider that there is an appointed work for him to do, a work that God has committed to him, and which it is his destiny to accomplish. We may as well assume that God will sustain us in whatever service he has given us to do; and that until it is done we are immortal. So instead of saying as people generally do, "I would do this important thing if I only had the health," we should say, "I expect to have health, because God has given me this to do."

CORRESPONDENCE.

Crookville, Maine, June 24, 1876.

DEAR MR. EDITOR:—I like your paper first-rate, and am glad I happened to get hold of your Prospectus so as to send for the first number, though I do not think I should have subscribed had it not been for some things that happened last winter and spring, which I must tell you about.

We had to get a new minister last fall. His name was Royal Trufit. He found the church in a run-down, dead state, and immediately set himself hard at work to bring it up and to start new life in it. In so doing, he adopted some curious measures. One of them was the starting of a lyceum. He said that he wanted to stimulate free discussion so as to give the truth an opportunity to work among the people. He thought in that way they would find out what were their real needs, and as he believed they really wanted the gospel of Christ, he thought as soon as they found it out they would be ready to support the church as a means of getting it. It was an odd notion, but he was full of it, and pushed forward his lyceum, and stirred up the villagers and people round about with all sorts of new ideas. It really seems now as though his plans for getting up an interest in religion were likely to work.

We have four or five real infidels among us, beside several more who are called free-thinkers, who never used to go near the meeting-house, and who were looked upon as dangerous persons by many church-members, but who now seem much interested in Mr. Trufit's preaching. There is good reason for it too; for he makes every thing so clear and interesting.

Besides starting the discussion of live questions in the lyceum, Mr. Trufit has introduced some very interesting lectures. Last February a smart young man from Boston gave us a lecture on—let me think what it was called—O, yes: "The Darwinian Hypothesis." He told us how geologists find in the rocks, the remains of insects, birds, fishes, and beasts of various kinds, which lived on the earth in enormous multitudes, long before human beings were created. He told how they must have crowded and devoured each other, the strongest and healthiest prevailing and multiplying in the never-ending war for existence, while the weak and sickly ones were gradually weeded out. He then proved, that notwithstanding the pressure of what we should naturally call bad conditions or calamities, the species and varieties were growing continually more perfect in their development, until at last there was produced a race of beings much more perfect than any which existed at the beginning.

Next Mr. Trufit secured a lecturer on another subject, with a long name. It was—let's see—Anthropology. That's it. He took up this law of the survival of the fittest, as he called it, and applied it to human beings. He described to us the rude, animal character of the first-known human beings, as shown by their bones and the remains of their homes. He told us of the cave-dwellers, and of the lake-dwellers; of the stone age, and the bronze age; and of what a struggle those ancient people must have had to preserve life, in fighting the elements and beasts and each other, continually keeping in mind that the strongest, hardiest, and most intelligent did the most of the work of peopling the earth, while the weaker ones were continually weeded out by their hard circumstances. Finally, he spoke of the present: of our occasional wars, of our hard times, of the effect of over population in the old countries; of low wages, of prevailing unhygienic habits, such as the use of tobacco and stimulants, luxury and indolence, tight-lacing, overwork, and every thing that has any bearing on the shortening of human life; and he clearly showed that the most virtuous and intelligent have a decided advantage over the vicious and ignorant, and will stamp an improved character on the generations that succeed them. He finished with a flourish of praise of the great natural law of the survival of the fittest, which, through ages and generations, pushes earth's inhabitants upwards to higher and higher degrees of virtue and intelligence, wringing this grand result even from the very evils that infest human nature.

You may readily believe that the presentation of these strange notions made something of a stir among the various parties in the town. There was old Squire Kazer, who was the ringleader of the infidel clique, who seemed mightily tickled with the new movement, thinking that it was all working in the interest of his party. On the other hand, many of the religious people were much alarmed at this wholesale airing of what they thought were infidel ideas. Finally, old Deacon Hogan went to Mr. Trufit and told him he feared that his new measures were ruining the cause of religion in the town.

Mr. Trufit did his best to calm the old gentleman's fears by urging that the ideas thrown out in those lectures were spreading all over the country in spite of any thing that church people could do to prevent it. He thought it best to have them fairly and squarely presented to the people, in order that the truth there was in them might be appreciated and adopted, and he thought that he could show in a lecture which he promised to give, that they would not injure the cause of true religion.

What he said scarcely mollified the old deacon, but you may be sure there was a large assembly, representing all parties, gathered to hear the minister's lecture.

He began by frankly admitting the truth of the leading ideas in the two preceding lectures, and claimed that much credit was due to God for so ruling the universe and controlling the works of evil that good should always finally come uppermost.

But there was one proposition on which he laid particular stress. He said that if *this much-praised law of the survival of the fittest is a reality, then this reign of evil conditions must some time or other cease, and the millennium must be practically realized*: of course if people are growing continually better, the time must come when they will approach very near to perfection. He then asked his audience if a company of perfect people would be likely to have any wars among them? Would they use tobacco or stimulants and be addicted to tight-lacing and foolish and extravagant fashions? Would they not find out how to restrain population within due limits without appealing to the ghastly array of death-checks which these advocates of the law of the survival of the fittest, are so fond of parading? Is it not a contradiction of terms to talk about weeding out the poorest where all are perfect?

After more talk in the same strain than I can think of reporting, Mr. Trufit said that all these truths that modern scientists are bringing to light are only confirming the truth that the Bible is so full of; that the time must come when "swords shall be beaten into plowshares, and spears into pruning-hooks, and people shall learn war no more."

But according to his universal custom the minister put a stinging moral on the end of his discourse. It was to the effect that this law of the survival of the fittest proclaims to every one of us in most unmistakable terms the importance of pure and righteous living. It proclaims to every one of us in thunder tones that the only route to long life for ourselves and our children, or to peace and happiness, lies in the direction of self-improvement. The great and all important question before us is, how can we improve and elevate ourselves? How can we improve our institutions so as to turn out better men and women?

Well I can't begin to give you an idea of the earnestness and eloquence with which Mr. Trufit presented this thought. His whole soul seemed to go forth with his speech, and for the time the entire audience was carried away with his eloquence.

But I must stop. There is more that I want to tell you about another lecture that we had at the lyceum, but I must leave that until I write again.

Yours with respect,

RUFUS C. BUMPKIN.

San Francisco, Cal., June 30, 1876.

ED. AM. SOCIALIST:—Your No. 13 is at hand. If the paper continues to improve as it has done, there will be no end to its circulation. But I suppose like all mundane things it will reach its maximum of excellence one of these days. I find in every number ideas that I supposed nobody but myself had ever indulged in before. I do not mean to say I do not find new ones, for I do. I particularly admire the first two articles in the No. referred to. We know very well that there is no necessity for severe toil in this world. If we would only put an end to wars and extravagance, cure ourselves of some of the vicious habits we have acquired in our boasted civilized condition, especially the use of liquor and tobacco, by which so much labor is wasted, and economize in our housekeeping by living in Communities, we could provide ourselves with all the luxuries only the rich now enjoy, and with only a few hours daily labor—just enough to enable us to appreciate the blessings provided by a beneficent Providence for our use.

I am in hopes the Oneida Community will think of swarming soon; and I hope their new field of operations will be California. The southern counties of our State where tropical fruits are raised would be well adapted for Communities. Nowhere is there a better field for diversified employments; the climate is especially adapted to fruit production, and there is a market at home and abroad for fruits and vegetables both canned and dried. In fact there are many profitable

industries to which this State is well adapted that could not be well prosecuted except in Communities.

Yours, C. B. SMITH.

Buffalo P. O., Wright Co., Minn., July 4, 1876.

IN No. 14 of the AMERICAN SOCIALIST I read with great pleasure about "Fruitlands," and must say that they come nearer to my views than any thing in that line of which I ever read. I have for many years tried in vain to find persons who are willing to participate in establishing an organization like it. If any such persons exist they will here find a beautiful situation, on a lake, good soil, good timber, large asparagus- and strawberry-beds (8 varieties), healthy climate, and not so cold in winter as it is generally elsewhere in Minnesota.

I have suffered from wet and muddy winters in Washington, Cincinnati, St. Louis, Chicago and other parts of Illinois; but the winters here are very different. I settled here twenty years ago, after having studied at the University of Upsala and been in civil service in Stockholm ten years. Persons of the right kind need not bring one cent of money; no one will be questioned about the amount of his property. No one should come until agreed on beforehand. Curiosity visitors will not be received. The price of the *Agathocrat*, our new paper, will be only 50 cents a year, so as to be accessible to all. In it will be printed as soon as possible, the principal features of Mr. E. T. T. Vidals's language, which is perfectly regular, and so easy that any one of common intelligence who can read can learn it in a few days, for common purposes.

There will also be printed "*How to behave*," which all ought to read before attempting to join a Community. (This may be printed separately, 25 cts.) F. H. W.

STORY OF A MEDIUM.

SPIRITUALISTS generally do not have much affinity or cherish much respect for Revivalists, but the phenomena of a genuine revival certainly belong to Spiritualistic facts, and deserve the attention of all who believe in the principle of mediumship. In reading lately the autobiography of Charles G. Finney, he presented himself to us as one of the most wonderful mediums that ever lived. Forty years ago he made the tour of this country attended by manifestations as extraordinary and supernatural as any which Spiritualism has ever exhibited. He could scarcely enter a village before certain phenomena would begin to appear, and as soon as he could get the attention of the people at all, these phenomena would multiply around him as the raps do round a medium in a séance. It was the same thing over and over again wherever he went. He spoke, and the baptism fell; another man might have said exactly what he did without producing any such effect. Mr. Finney was developed as a medium by a very peculiar personal experience before starting on his public career. We have selected one out of the hundred stories in his book illustrating his mediumistic power, and commend it to the readers of the SOCIALIST for its humor as well as its bearing on Spiritual science:

On the third Sabbath that I preached at Antwerp, an aged man came to me as I was entering the pulpit, and asked me if I would not go and preach in a school-house in his neighborhood, about three miles distant; saying that they had never had any services there. He wished me to come as soon I could. I appointed the next day, Monday, at five o'clock in the afternoon. It was a warm day. I left my horse at the village, and thought I would walk down, so that I should have no trouble in calling along on the people in the neighborhood of the school-house. However, before I reached the place, having labored so hard on the Sabbath, I found myself very much exhausted, and sat down by the way and felt as if I could scarcely proceed. I blamed myself for not having taken my horse.

But at the appointed hour I found the school-house full; and I could only get a standing-place near the open door. I read a hymn; and I cannot call it singing, for they seemed never to have had any church music in that place. However, the people pretended to sing. But it amounted to about this; each one bawled in his own way. My ears had been cultivated by teaching church music; and their horrible discord distressed me so much, that at first, I thought I must go out. I finally put both hands over my ears, and held them with my full strength. But this did not shut out the discords. I stood it, however, until they were through; and then I cast myself down on my knees, almost in a state of desperation, and began to pray. The Lord opened the windows of heaven, and the spirit of prayer was poured out, and I let my whole heart out in prayer.

I had taken no thought with regard to a text upon which to preach; but waited to see the congregation. As soon as I had done praying, I arose from my knees and said; "Up, Get you out of this place; for the Lord will destroy this city." I told them I did not recollect where that text was; but I told them very nearly where they would find it, and then went on to explain it. I told them that there was such a man as Abraham, and who he was; and that there was such a man as Lot, and who he was; their relations to each other; their separating from each other on account of differences between their herdmen; and that Abraham took the hill country, and that Lot settled in the vale of Sodom. I then told them how exceedingly wicked Sodom became, and what abominable practices they fell into. I told them that the Lord decided to destroy Sodom,

and visited Abraham, and informed him what he was about to do; that Abraham prayed to the Lord to spare Sodom, if he found so many righteous there; and the Lord promised to do so for their sakes; and then Abraham besought him to save it for a certain less number, and the Lord said he would spare it for their sakes; that he kept on reducing the number, until he reduced the number of righteous persons to ten; and God promised him that, if he found ten righteous persons in the city, he would spare it. Abraham made no farther request, and Jehovah left him. But it was found that there was but one righteous person there, and that was Lot, Abraham's nephew. "And the men said to Lot, Hast thou any here besides? Son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place; for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it."

While I was relating these facts I observed the people looking as if they were angry. Many of the men were in their shirt sleeves; and they looked at each other and at me, as if they were ready to fall upon me and chastise me on the spot. I saw their strange and unaccountable looks, and could not understand what I was saying that had offended them. However it seemed to me that their anger rose higher and higher, as I continued the narrative. As soon as I had finished the narrative, I turned upon them and said, that I understood that they had never had a religious meeting in that place; and that therefore I had a right to take it for granted, and was compelled to take it for granted, that they were an ungodly people. I pressed that home upon them with more and more energy, with my heart full almost to bursting.

I had not spoken to them in this strain of direct application, I should think, more than a quarter of an hour, when all at once an awful solemnity seemed to settle down upon them; the congregation began to fall from their seats in every direction, and cried for mercy. If I had had a sword in each hand, I could not have cut them off their seats as fast as they fell. Indeed nearly the whole congregation were either on their knees or prostrate, I should think, in less than two minutes from this first shock that fell upon them. Every one prayed for himself, who was able to speak at all.

Of course I was obliged to stop preaching; for they no longer paid any attention. I saw the old man who had invited me to preach, sitting about in the middle of the house, and looking around in utter amazement. I raised my voice almost to a scream, to make him hear, and pointing to him said, "Can't you pray?" He instantly fell upon his knees, and with a stentorian voice poured himself out to God; but he did not at all get the attention of the people. I then spake as loud as I could, and tried to make them attend to me. I said to them, "You are not in hell yet; and now let me direct you to Christ." For a few moments I tried to hold forth the gospel to them; but scarcely any of them paid any attention. My heart was so overflowing with joy at such a scene that I could hardly contain myself. It was with much difficulty that I refrained from shouting, and giving glory to God.

As soon as I could sufficiently control my feelings I turned to a young man who was close to me, and engaged in praying for himself, laid my hand on his shoulder, thus getting his attention, and preached in his ear Jesus. As soon as I got his attention to the cross of Christ, he believed, was calm and quiet for a minute or two, and then broke out in praying for others. I then turned to another, and took the same course with him, with the same result; and then another, and another.

In this way I kept on, until I found the time had arrived when I must leave them and go and fulfill an appointment in the village. I told them this, and asked the old man who had invited me there, to remain and take charge of the meeting while I went to my appointment.

He did so. But there was too much interest, and there were too many wounded souls to dismiss the meeting; and so it was held all night. In the morning there were still those there who could not get away; and they were carried to a private house in the neighborhood; to make room for the school. In the afternoon they sent for me to come down there, as they could not yet break up the meeting.

When I went down the second time, I got an explanation of the anger manifested by the congregation during the introduction of my sermon the day before. I learned that the place was called Sodom, but I knew it not; and that there was but one pious man in the place, and him they called Lot. This was the old man that invited me there. The people supposed that I had chosen my subject, and preached in that manner, because they were so wicked as to be called Sodom. This was a striking coincidence; but so far as I was concerned, it was altogether accidental.

SUMMARY OF NEWS.

HOME.

The Belknap impeachment trial is before the Senate, and bids fair to be concluded this week.

Twenty-seven lives were lost last week by the burning of the propeller St. Clair, on Lake Superior.

The Surrogate of New-York county has sustained the probate of the will of the late A. T. Stewart.

The Baptists in this country now number 6,000,000, being only second in number to the Methodists.

The annual meeting of the American Philological Association in New-York, commenced on July 18th.

The number of commercial failures in this country for the six months ending July 1st, is 4,600, with aggregate liabilities amounting to \$107,000,000.

Dom Pedro sailed for Europe on Thursday of last week, in the steamer Russia. He is said to have traveled over 20,000 miles since he has been in this country—a little more than three months.

The *New Century*, a woman's paper published in Philadelphia, thinks that the greatest enemy to a truly national school of music in this country, is the piano. This is a sweeping verdict, but not destitute of truth.

The New-York papers say that the beach at Coney Island is strewn with Colorado potato bugs. They are alive, and it

is supposed that in obedience to the instinct which impels them to march eastward, they push on in spite of the water.

The annual convention of the Young Men's Christian Association for the United States and Canada, was held in Toronto last week. There are 800 or 900 of these organizations in various towns in the country, and the number of members is over 100,000.

An act has passed both Houses of Congress, imposing a fine of not less than \$1,000, or more than \$5,000 upon any one who shall knowingly deposit in the mail any letter or circular concerning lotteries, gift-concerts, or other similar enterprises offering prizes.

Helmhold, the patent medicine man is hopelessly insane. Dr. J. C. Ayer, of Lowell, another of the fraternity, is in a condition very little better, his brain being weakened by severe inflammation to such an extent that he is kept under a constant surveillance.

At a meeting of the American Geographical Society last week in New-York, addresses were made by Dom Pedro, Judge Daly, Dr. Petermann the German Geographer, Dr. Berendt the Central American Ethnologist, Bayard Taylor, and I. I. Hayes, the Arctic explorer.

President Andrew D. White of Cornell University tendered his resignation last week. At the solicitation of the Faculty, however, he was induced to accept a year's leave of absence instead, during which time the University will be under the charge of the Vice-President, W. C. Russell.

Tramps are unusually abundant this season, some parts of the West being overrun with them. The *Davenport* (Iowa) *Democrat* of a late date reported that 500 had arrived in that city within 24 hours; and that the inhabitants of outlying villages in the vicinity were alarmed for their safety. In more than one instance several hundred of these vagrants have boarded a railway train, and forced the train hands to carry them to their destination.

The managers of the Pennsylvania, and New-York Central and Hudson River Railroads have notified the Postmaster-General that the fast-mail trains will be discontinued after July 22d, owing to the lack of suitable compensation. It is claimed that these trains have been run at a loss, and that Congress, instead of making adequate provision for their continuance, has so reduced the mail appropriation that the remuneration will be even less than heretofore.

The final silver bill, as passed by both Houses of Congress, provides that "in addition to the amount of subsidiary silver coin authorized by law to be issued in redemption of fractional currency, it shall be lawful to manufacture at the several mints, and to issue through the treasury and the several offices, such coin, to an amount which (including the amount of subsidiary silver coin and fractional currency outstanding), shall in the aggregate not exceed at any time fifty millions of dollars." The price of silver, at this time, is lower than it has ever been, within the memory of man; having fallen to 46½ pence per ounce in London.

Mr. Jewell has resigned the office of Postmaster-General, his resignation having been requested by the President. Jas. N. Tyner, of Indiana, late second assistant Postmaster-General has been appointed as his successor. It is understood that this removal was made in order to help the Republican party in the fall elections. The resignation of Mr. Pratt, Commissioner of Internal revenue was also demanded, and received by the President.

The Steamer *Georgia*, which left New York on May 14, for Panama and San Francisco, ran aground in the Straits of Magellan. There are four to five feet of tide in the Straits, and at latest advices the captain was unloading the cargo, in the hopes of floating the ship off when empty. The *Georgia* was sent from New-York by the Panama Transit Company to take her place on the Pacific end of their line, and run between Panama and San Francisco.

There is a little unpleasantness between the son and son-in-law of the late Nathaniel Hawthorne, which came about in this wise: Mr. Geo. Parsons Lathrop, the son-in-law, has recently published a book entitled "A study of Hawthorne," in which he ventures some opinions about Mr. Hawthorne which were not acceptable to Mr. Julian Hawthorne, the son. Whereupon the latter takes him severely to task for it, not that he has perverted or misrepresented facts, but that his estimate of the man was not a suitable one.

A tragedy occurred at Newark, N. J., last week, almost unparalleled in the records of Northern States. Three brothers who had been at work at a tannery, were discharged for some irregularity, and having subsequently been troublesome in the neighborhood, two policemen attempted to arrest them, and were shot by the brothers, who then started for the tannery and made an attack upon the employes, killing two of them and wounding others. By this time the workmen were aroused, and attacking them with knives and stones, drove them into the Passaic river, where they were all drowned.

FOREIGN.

It is estimated that there are 9,074,858 Jews in the world.

Stanley, the African traveler, has not been heard from for more than a year, and fears are entertained that he is lost.

The policy of France in regard to Turkish affairs, has been officially declared to be that of non-intervention.

The first railway in China has lately been completed. It extends from Shanghai to the village of Oussoon, and is eleven miles in length. 4,000 Chinese travel over it per day, at a third-class rate of five cents for the entire distance.

A peculiar variety of the bamboo which will adapt itself to a comparatively cool climate is being raised in France, and seems likely to prove of considerable value. It grows rapidly, multiplies fast, and attains a height of 90 feet.

No decisive engagements have taken place in Turkey, the success thus far having been about equally divided between the Government Troops and the insurgents. The insurrection seems to be spreading, and we hear of several skirmishes of some importance.

Dr. Bonnafont, in a paper read before the Paris Academy of Medicine, states that Asiatic cholera cannot originate spontaneously in another country than India; but must reach all other countries by some method of transportation.

The originating cause of this disease has not yet been ascertained.

The question whether Walt. Whitman's poems are immoral or not, was one of the subjects discussed in a late libel suit in England.

THE SUEZ CANAL.—The report of this company has been issued, and for the first time there is a net profit available for distribution as dividend over and above all charges prescribed under the statute; and this dividend will be 1fr. 88c. per share. The total receipts last year were 30,827, 194fr., the expenditure being 29,727,647fr.; showing a surplus of over 1,100,000fr. The number of ships which passed through the canal was less, but the aggregate tonnage greater than last year. The report concludes with the congratulation that for the first time there is no difficulty, and that "the period of mercantile success and compensation" has been inaugurated.—*Capital and Labour*.

A REVISED BOOK OF GENESIS.—Norman Macleod once attended a meeting of scientists in which the meteoric theory was discussed. He seems to have been greatly stirred by the assumptions of what is called advanced thought, for he made a speech whose wit charmed if its logic did not convince. He afterwards wrote to a friend that "Perhaps the men of science would do well, in accordance with these last results, to rewrite the first chapter of Genesis in this way:

- "1. The earth was without form and void.
- "2. A meteor fell upon the earth.
- "3. The result was fish, flesh and fowl.
- "4. From these proceeded the British Association.
- "5. And the British Association pronounced it all tolerably good."—*Boston Transcript*.

ANSWERS TO CORRESPONDENTS.

"If sunstroke is the effect of heat, and not necessarily heat of the sun, why does not the hot-room of a Turkish Bath cause 'sunstroke'?"

The conditions under which a person is exposed to the high temperature of the hot-room are quite different from those in which a person receives a sunstroke. In the Bath the patient is *quiet*; the majority of sunstruck patients in cities are prostrated while at work. In the Bath means are taken to promote perspiration; a sunstruck person falling down in the street has ceased to perspire. The exposure to a high temperature in the Bath is of short duration, and the person is, or ought to be, constantly under the supervision of an attendant. Laborers of all kinds, and especially those who work out of doors, are exposed to the sun for many hours at a time, and for days together. Medical attention they only receive when it is often too late.

To B. B.—The highest speed on record made by a locomotive is seventy-eight miles per hour. The feat was performed by Brunel on one of the English roads. The greatest running exploit made by a locomotive was the late run over the Central Pacific railroad on the occasion of the transcontinental fast train. The train was drawn from Ogden to Oakland, near San Francisco, a distance of 883 miles in 21 hours 30 minutes running time. The engineer was rewarded by receiving the medal offered by the troupe for the best work done by an engineer on the trip. The passengers also contributed a gold watch and chain. There is no official record of a speed eighty miles per hour. It is *possible*; but has never been done.

"Are children ever sunstruck? If not, why not?"

Children are seldom prostrated by the heat because 1. They are much less exposed than adults. 2. They do not work so hard nor so continuously. 3. They perspire more freely. 4. They do not worry nor drink whiskey. There are cases no doubt where children have been sunstruck, but they are not frequent.

Says one: "We have been trying the system of mutual criticism, and we find difficulties in the way of giving it without offense. And then too we sometimes find ourselves in this position: A criticises B. for certain faults, and B. retorts by saying that A. has the same faults himself as bad as he (B.) has. All of which is true enough, but unpleasant. How do you avoid such a dilemma?"

Ans.: We do not avoid it. It is a common occurrence for a critic to mention faults in another which he has himself. That fact does not disqualify a person from becoming a good critic; yet it should teach charity and patience. Above all remember that criticism should be given only to benefit, not for mere fault-finding. We do not approve of counter-criticism from the "subject." It destroys all the good effect intended.

"Why is it that so many of the world's 'great men'; clergymen, statesmen, authors and artists, seldom transmit their peculiar gifts to their sons?"

Ans.: Many of them never have any sons, nor daughters either, and consequently fail to transmit their peculiar talent or genius. In some instances certain mental traits appear to lie dormant through one generation to show themselves in the grandchildren. It is also noticeable that boys often inherit the mental gifts and tendencies of the mother, while girls resemble their fathers; the daughters of celebrated men often inherit more of their father's genius than the sons. A newspaper correspondent while rummaging around among the ancestral relics of the Webster family, upon inquiry as to the character of Daniel's father, was told by a native that it "wasn't the old man, but the old woman that made Daniel so smart."

"Was Mesmer the author or first propagator of the doctrines of animal magnetism?"

By some it is claimed that Father Hehl, a Jesuit at Vienna, first introduced the doctrines of animal magnetism. Hehl and Mesmer were associated for a short time, but they soon quarreled. To Mesmer undoubtedly belongs the credit of publishing a full presentation of the doctrine.

Says O. M.: "I have read your 'History of the Fever and Ague war in Wallingford,' and am very much interested in your experience. One thing, however, I do not quite understand. You speak of the use of 'criticism' in connection with the Turkish Bath and quinine. Now I may appear very ignorant, but I do not understand how criticism, which is, I suppose, an application to the mind, similar to what the Bath is to the body, can effect actual disease. Do you really claim that a mental process will produce a physical result?"

Ans.: Yes, certainly. The mind directly affects, and may control the body. At the great battle of Fontenoy between the French and the English with the German allies, the sudden panic of one wing of the allied army caused such a fright to a regiment of British grenadiers, that the entire regiment, one thousand strong, was seized with a sudden diarrhea, with a unity of time and place that spoke well for their discipline. This was an instance where a physical effect was produced by a mental cause. We could mention others.

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF AMERICAN SOCIALISMS.

BY JOHN HUMPHREY NOYES.

This handsome volume gives a clear account of the Communistic experiments of the past, showing the causes of their success or failure. It describes Owen's Community, Collins' Community, Ballou's Community, the French School and the Enthusiasts of 1843, the Fourier Phalanxes, Brook Farm, Modern Times, the Broctonian Respirationists, the Rappites, the Zorites, the Shakers, the Oneida Community, etc., etc.

This book is the first attempt to apply the principles of Induction to Socialism. Every one interested in the social issues that are coming should read it.

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A remarkable book, both in its subject-matter and in its treatment. It is the first and only attempt, with which we are acquainted, to give a history of American Socialistic movements. * * * Students of Social Science will find in Mr. Noyes's book altogether the best, if not the only, historical compend on the subject. In fact, the book and its author are themselves psychological studies.—*Independent*.

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